/195 cont./

d) Death

761 According to the belief of the Paez, death occurs chiefly
776 through the action of the evil shamans (nyic) or the evil spirits
165 ec̀, tis̀, and gělyómp (see "Religion" /see pp. 191ff./). Included
164 here also is the not infrequent cause of death through consumption.
[202] Causes of death of children are chiefly whooping cough, as well as stomach and intestinal disorders, the latter brought about by a
[762] diet very unsuitable for children. Suicide is completely unknown.

764 The death of a member of the community is passed on from
[763] man to man by members of the family and neighbors. There is
[203] no public mourning or lamentation; upon the death of small
[765] children, people act as though they were glad, since the children
[192] are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764 The manner of burial is the same for men, women, and
184 children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Calderas will be described first.

[177] For burial the deceased is dressed if possible in purchased,
[291] that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

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182 754 The people perceive only the effects. Only the expectant attitude announces to us its presence. The latent fears tell us of its vigor. The members of the cabildo, the capitán, the té eu, the working men, the parturient women have a strong fear of sorcery.

When the pest spreads through the community, when the elders die and their experience and advice are lost, thoughts [761] turn inevitably to the power of the sorcerers. Most deaths are brought about by sorcerers, the informants say.

754 182 177 Sorcery is a powerful barrier against the introduction of the customs of a capitalist economy and also against the intrusion of the whites in their parcialidades. It is strange that sorcery should exist in the less acculturated parcialidades, while in San Andrés it has practically disappeared. It is said to have been vigorous until 1926, the year when the Municipal Council of Inzá established in the parcialidad a settlement area in which the whites settled. With this measure living together was inescapable and they chose to accept them. Nevertheless, during the drinking bouts of the old people, the tremendous resentment that has become natural to them still crops out.

182 754 423 [554] [152] Furthermore, it makes its influences felt in the distribution of land. Each family has lands from which it lives. With the increase in population the problem of their unequal distribution has become prominent. Those who have the most land are the targets of envy and sorcery; they are more prone to magical attacks aimed at taking away their land. Intrasocial tensions

754 182 appear to be brought into equilibrium by means of this institution. The fear of reprisals checks aggression. Revenge is too prejudicial, since it can be manifested not only against [184] individuals, but also against animals and plantings. It is [177] perfectly true to say that while in Calderas acts of bloodshed [675] are rare and suicide is unknown, in San Andres, a parcialidad which is largely acculturated, the homicides, murders, and [762] cases of arson are hair-raising.